SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 31st October 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1893-94.	1894.	
	Monthly.					
1	Intisár-ul-Sharia ...	Lucknow ...	Saiyad Asghar Husain	For Dec. ...	30th Oct. ...	...
2	Roshni	Ditto ...	Mirza Abdul Taki ...	" Feb., Mar & Apl.	" " ...	...
3	Tahzib-ul-Akhlaq ...	Aligarh ...	Muhammad Mumtáz-ul-din.	" Nov. ...	" " ...	300 copies.
4	Vaishya Hitkári... ...	Meerut ...	Mohan Lál Agarwála	" Oct. ...	28th " ...	...
5	Vaishya Sudashá Pravartak ...	Hapur (Meerut).	Lálá Banársi Dás ...	" Sep. & Oct. ...	31st " ...	...
	Bi-monthly.					
6	Khurshaid-i-Nánpárá ...	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	15th Oct. ...	25th Oct. ...	300 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(*continued*).					
	Bi-monthly			1894.	1894.	
7	Social Reformer	Jaunpur ...	Wájid Ali ...	23rd Oct. ...	30th Oct. ...	200 copies.
8	Ved Prakásh	Rurá (Cawnpore)	Babu Krishna Lal ...	1st & 16th " ...	" " ...	...
	Tri-monthly.					
9	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	28th Oct. ...	31st Oct. ...	106 copies.
10	Mufid-i-Ám	Agra ...	Munshi Muhammad Qádir Ali Khán.	20th " ...	25th " ...	75 "
	Weekly.					
11	Agra Akhbár	Agra ...	Khwájá Tajammul Husain.	28th Oct. ...	30th Oct. ...	50 copies.
12	Akhbár-i-Alam	Meerut ...	Hakim Muhammad Muqarreb Husain Khán.	23rd " ...	25th " ...	150 "
13	Akhbár-i-Islám	Agra ...	Maulvi Wáris Ali ...	30th " ...	31st " ...	526 "
14	Alwaqt	Gorakhpur ..	Muhammad Sa'íd	24th " ...	29th " ...	625 "
15	Anís-i-Hind	Meerut ...	Munshi Kishun Sarup Varmá.	27th " ...	" " ...	250 "
16	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lál.	" " ...	30th " ...	300 "
17	Ázád	Ditto ...	Munshi Muhammad Sajjád Husain.	26th " ...	27th " ...	250 "
18	Colonel	Moradabad ...	Pandit Banwári Lál Misra.	24th " ...	26th " ...	250 "
19	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	22nd & 29th " ...	25th & 31st " ...	446 "
20	Fitnah	Gorakhpur ...	Háfiz Nizám Ahmad	24th " ...	29th " ...	500 "
21	Hindustání	Lucknow ...	Munshi Ganga Prasád Varmá.	" " ...	25th " ...	300 "
22	Kárnámah	Ditto ...	Maulvi Muhammad Yakub.	25th " ...	29th " ...	275 "
23	Kashíf	Muzaffarnagar...	Munshi Faiyaz Ahmad	16th " ...	26th " ...	...
24	Kayasth Conference Gazette...	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	26th " ...	29th " ...	1,000 "
25	Mihr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	21st " ...	25th " ...	400 "
26	Naiyar-i-Azam	Moradabad ...	S. Ibn Ali ...	19th & 26th " ...	25th & 29th " ...	160 "
27	Najm-ul-Hind	Saháranpur ...	Pandit Avatár Kishun	24th " ...	29th " ...	475 "
28	Najm-ul-Hind	Jaunpur ...	Maulvi Muhammad Muhsin.	29th " ...	30th " ...	60 "
29	Nasím-i-Agra	Agra ...	Bábú Jamna Das Biswas.	23rd " ...	25th " ...	450 "
30	Nasím-i-Hind	Fatehpur ...	Muhammad Nawáz Khan.	" " ...	27th " ...	70 "
31	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ul-dín.	25th " ...	29th " ...	220 "
32	Núr-ul-Anwár	Cawnpore ...	Háfiz Muhammad Abdul Hamíd Khán.	27th " ...	30th " ...	171 "
33	Oudh Punch	Lucknow ...	Munshi Muhammad Sajjád Husain.	25th " ...	" " ...	300 "
34	Police News	Meerut ...	Shaikh Habíb Ahmad	1st & 8th " ...	27th " ...	600 "
35	Rafi-ul-Akhbár	Benares ...	Saiyad Ghulám Hussain.	29th " ...	31st " ...	400 "
36	Rahbar	Moradabad ...	Pandit Partáp Kishun.	24th " ...	27th " ...	300 "
37	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	" " ...	28th " ...	500 "
38	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	28th " ...	29th " ...	125 "
39	Tohfa-i-Hind.	Bijnor ...	Munshi Jairáj Singh	20th " ...	25th " ...	304 "
40	Tútí-i-Hind	Meerut ...	Maulví Saiyad Muhammad Sajjad Husain.	8th " ...	" " ...	200 "
41	Urdú Akhbár	Bareilly ...	Munshi Muhammad Abdul Aziz.	27th " ...	29th " ...	25 "
42	Vernacular Advertiser ...	Lucknow ...	Rámji Dás Bhárgava,	28th " ...	" " ...	1,000 "
43	Zamánah	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan.	25th " ...	26th " ...	200 "
	Daily.					
44	Oudh Akhbár	Lucknow ...	Munshi Shiva Prasád	25th to 31st Oct. ...	25th to 31st Oct. ...	521 copies (including 92 copies taken by Government).
	URDU-ENGLISH.					
	Bi-weekly.					
45	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtázul-din.	23rd & 26th Oct. ...	25th & 28th Oct. ...	460 copies (including 286 copies taken by Government.)
	HINDI.					
	Monthly.					
46	Maheshwari	Hapur (Meerut),	Bábú Harsaran Dás,	For Sep. ...	31st Oct. ...	450 copies.
47	Máthur Vaishya Sukhdáyak...	Agra	Lálá Badri Prasád ...	" Oct. ...	29th " ...	250 "
48	Vigyá Brindában... ...	Brindaban (Muttra).	Goswámi Nannhe Lal Sharmá.	" Sep. & Oct. ...	28th " ...	250 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI—(concluded).					
	Weekly.			1894.	1894.	
49	Almora Akhbár	Almora ...	Munshi Sadánand Sanwál.	29th Oct. ...	31st Oct. ...	104 copies.
50	Bhárat Jiwan	Benares ...	Bábú Rám Krishna Varmá.	22nd & 29th „ ...	25th & 31st „ ...	1,500 „
51	Nágrí Nírad	Mirzapur ...	Pandit Káshi Prasád Shukla.	25th „ ...	29th „ ...	300 „
52	Prayág Samáchár ...	Allahabad ...	Pandit Jagan Náth Tiwári.	25th „ ...	28th „ ...	400 „
53	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	22nd „ ...	26th „ ...	65 „
	Daily.					
54	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	24th to 28th Oct. ...	25th to 29th Oct. ...	470 copies.
	HINDI-URDU.					
	Monthly.					
55	Mazhar-ul-Zirát ...	Meerut ...	Hakím Muhammad Muqarráb Husain Khán.	For Oct. ...	28th Oct. ...	50 copies.
	Weekly.					
56	Káshi Patriká	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	26th Oct. ...	29th Oct. ...	500 copies (including 343 copies taken by Government.)
	MARATHI.					
	Weekly.					
57	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	24th Oct. ...	27th Oct. ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
58	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	22nd Oct. ...	25th Oct. ...	375 copies.

I.—Political and Foreign.

Hindustání, 24th October 1894.

Kabul affairs and dangers apprehended to India therefrom.

1. The *Hindustání* (Lucknow), of the 24th October, bitterly complains that though the Indian Government has expended enormous sums on the North-West frontier, and made good (defensive) arrangements there, and several Englishmen are present in Kabul itself, yet there exists no satisfactory arrangement for obtaining true news from that country. It is only after a piece of news has been published in England, it becomes known in India. The intelligence regarding the advance of the Russian General Yanoff on the other bank of the Murghab and his skirmish with the Amir's men there remained unknown in this country for three months, and was announced here only when it had been published in the English newspapers. The same has been the case with the present illness of the Amir. A report had been current in India two weeks previously that His Highness was seriosuly ill, but the *Pioneer* denied it at the time, though it was found true subsequently, when it appeared in the English newspapers. Should the Amir die, his son Habib-ullah will succeed him. Ishaq Khán is the only man from whom he may apprehend some trouble. Some of the Afghans themselves might also cause disturbance in the country, but it would not be difficult to put them down. The lives of the Englishmen present in Kabul cannot, according to Lord Roberts, be regarded as safe on the contingency of the Amir's death, for though the British Government has been giving lakhs upon lakhs of rupees to the Amir as subsidy, the Afghans have always hated and looked down upon Englishmen. The affairs in Kabul are becoming complicated, and it is feared lest some fresh troubles should arise there. The people of India are already in great distress, and if any trouble arises in Afghanistan, their condition will become doubly worse.

Azád, 26th October 1894.

The same.

2. The *Azád* (Lucknow), of the 26th October, in adverting to the simultaneous illness of the Czar and the Amir Abdur Rahman, observes that should these protentates die, troubles are sure to arise in Afghanistan. The war party in Russia will at once assert themselves as soon as the Czar's eyes are closed. Even if no internal disturbance should take place in Afghanistan on the death of Abdur Rahman, and Habib-ullah is allowed to quietly succeed his father on the Kabul throne, the Russians who are always on the look-out for interfering in that country will not sit idle, but endeavour to do some mischief or other and thereby embroil the British Government in some way. The state of things on the Afghan frontier has considerably changed during the last 10 or 15 years. Russia and England have now approached so close to each other in that part of Asia, that it is impossible for either of them to stick to their respective positions when any great change takes place in Afghanistan. In case of any such contingency, "both these rapacious vultures are sure to swoop down upon (as it were) the corpse of Kabul, and open their jaws to tear up and eat its flesh piece by piece". And Russia will not be deterred from interfering in Afghanistan by any considerations of equity or propriety, when she is once determined to do so. But even England and Afghanistan allying together are no match for, and cannot hold their own against, Russia. The fag-end of the nineteenth century seems to have great troubles in store for India, complication in Afghanistan coming on one hand, and emptiness of coffers on the other. There is no knowing what is to be the fate of India and what changes she is to undergo. She has now been brought to such straits, that if she can improve her condition at all, she can do so only on the continuance of peace, which if affected in the least, she will not be able to recover from the shock for centuries.

Bhárat Jiwan, 29th October 1894.

Serious illness of the Czar and the Amir, and religious disputes.

3. The *Bhárat Jiwan* (Benares), of the 29th October, says that it is the duty of every loyal subject of Her Majesty, whether a Hindu or a Musalman, a Parsi or a European, to advise Her Majesty's Government how to meet the several dangers which are staring India in the face at present. The Indians know very well that their interests are entirely identical with those of the British Government, and that though they have some grievances they are much better off than they were under the old native rulers or than the subjects of any other Govern-

ment. Hence they are bound to assist the Government of India in time of need and to take steps with a view to increase the stability of the British rule. The country is menaced both with external and internal dangers at present. The serious illness of the Czar and the Amir Abdur Rahman Khan is a source of deep anxiety and concern to the Government and the public of this country, inasmuch as both these rulers are strong lovers of peace. The Amir is a friendly ally and the Government is even pledged to protect him from a foreign invasion. Some persons are inclined to believe that he has already breathed his last. The Commander-in-Chief has deferred his departure on tour, and it is feared that the Lahore darbar may be abandoned. Abdur Rahman Khan intended to pay a visit to England this year, but all his plans have been suddenly upset. In the event of his death, Ishak Khan is sure to assert his claims to the throne and give some trouble. As regards the internal difficulties of India, the proceedings of the Lieutenant-Governors of these provinces and Bengal, and of the Governor of Bombay, who are ready to lay all blame at the doors of the Hindus, are viewed with general disfavour. The Government of India should not be content with pursuing a policy of religious neutrality, but should also keep an eye on the officers subordinate to it. The cow-protection propaganda is regarded as the origin of all religious dissensions; but have not riots lately occurred owing to the unjust interference of Musalmans with the playing of music? The Hindus were by no means responsible for the late Poona disturbances, but still they are being grossly persecuted. The Hindu processions have always been attended with music, and therefore the conduct of the Musalmans in objecting to the playing of music before their mosques now-a-days is quite inexplicable. The Anglo-Indian newspapers are at one with the Hindu press in condemning the action of the Musalmans as unjustifiable. The Marathas are not a weak and timid people like the inhabitants of these provinces, and Lord Elgin should see that the Bombay Government gives no unnecessary offence to them.

Oudh Punch. 25th October 1894.

Alleged troubles at the Indian frontiers in the North-West.

4. The *Oudh Punch* (Lucknow), of the 25th October, contains a picture in which an Indian lady sits thoughtful and pensive in a chair, with one of the temples resting on the back of the right hand half-raised and bent at the elbow. The letter-press is:—"India anticipating the troubles (brewing) at the frontiers".

Azád. 26th October 1894.

The Musalmans and political agitation.

5. One Ahmad Ali Shauq writing to the *Azád* (Lucknow), of the 26th October, in criticising the article of Mirza Ismail Durdi of Ispahan published in that paper of the 12th idem, (*vide* paragraph 1, page 446 of Selections from Vernacular newspapers, No. 42 of 1894) says that though he has been opposed to the Congress propaganda from the very beginning, he cannot possibly agree with the *Aligarh Institute Gazette* that the Musalmans of India, though ever so highly educated, would never tread on the ground of politics. But he must, at the same time, record his dissent from the Ispahan gentleman as well, to the effect that *all* those Musalmans who have joined the Congress are *not* better educated, and men of far greater experience than Sir Saiyad Ahmad Khan and his son. Some of the Musalmans who took part in the Congress did not even know what the movement was about. But this too is not true of all the Congressist Musalmans. There is no concord between the Hindus and Musalmans and the friction has lately increased rather than diminished between them. And until the time this friction is removed, and the social gulf that lies between them is bridged, there can be no true unity of purpose between them, and they cannot join and co-operate in the Congress for common good.

Hindustání. 24th October 1894.

A contrast between the condition of the people of Mysore and those of British India.

6. The *Hindustání* (Lucknow), of the 24th October, remarks that though the State of Mysore lies within India and the people inhabiting the whole peninsula are of the same colours and creeds, there is a vast difference between the condition of those living there and in the British territories. The Madras Presidency is quite adjacent to Mysore. But the people of Mysore are happier, more contented and prosperous than their fellow countrymen living under the British Government. There is also a suplus in the Mysore

treasury. The crime is decreasing and the railways increasing, from year to year. There has been an increase in revenue for 1893-94 without any new tax being imposed in the State. The land revenue, however, has not been enhanced, but rather reduced as compared with the assessment of 10 years ago. New lands have been brought under fresh cultivation. The Maharaja is an enlightened man; he and his Government do not bury the surplus revenue underground, but expend it on the administration and improvements of the State. His Government does not take any money from the municipalities as is done in the British territories, but on the other hand makes contributions, from the State fund, to them for keeping the towns clean and in good condition. The railways, which are increased every year, are constructed and worked under the native control and supervision. The post office, and the civil, criminal and Revenue Courts are all organized and managed on the British system; the only difference being that while in the British territories foreigners are imported on high salaries to work the Courts, &c., in Mysore the educated natives themselves hold the offices, and carry on the work of the Government, but the latter do it so remarkably well as to cause even the British officers in British India to blush. An Assemblage or Council of the representatives elected by the people is held every year in Mysore, at which the Prime Minister presides. Every body is allowed to freely submit to the Council what he wishes; and complaints are brought forward and discussions raised. New Bills are also introduced and enacted. At the last Council it was announced to establish agricultural banks, which will advance money at a low rate of interest to cultivators and zamindars on adequate security. Will the Financial Minister of the Government of India take off his "official spectacles" and ask why the people of Mysore are happier and more contented than those of the British India? The cause of this is not far to seek. "Sympathy is a virtue which melts even a stone". When the people are convinced that their rulers have compassion for them and sympathize with them in their distress, they patiently endure even great hardships. On the other hand, the people become discontented and complain when they see that while lots of them are dying of starvation, their rulers are making additions to their salaries; that while a famine is raging among them endeavours are being made to deny it; and that while they are being ground and crushed with oppression and excesses, they are accused of shamming distress. When such is the attitude of the rulers towards the people, the actual misery of the latter is "doubled," and they, losing confidence in the former, become disaffected. Mr. Westland, who handles the finances of the vast Indian Empire, would do well to look into the administration of the Government of the petty State of Mysore, and seeing the difference between the condition of the people there and those in the British India, try to find out the cause thereof, and adopt any administrative reform he might think necessary to make the people in the British territory as happy and contented as those in Mysore.

TUTI-I-HIND. 8th October 1894.

Certain fugitive prisoners shot dead in pursuit in the Gwalior State.

7. The *Tuti-i-Hind* (Meerut), of the 8th October, received on the 25th idem, publishes a communication from Lashkar, in which the writer states that 30 new prisoners, under sentences ranging from 14 years' imprisonment to that for life, who had been admitted into the Central jail at Mungawali, Gwalior State, on the 26th September last, managing to get hold of certain *lathis* (bludgeons) and getting the irons removed from the persons of some of them, bolted from the jail, and having knocked down two sentries that checked them at the gate, and possessing themselves of the guns, &c. of the latter, took to their heels, some of the other jail employés pursuing them. The Judge, Mr. Sada Sheo Rao, happened to be taking a walk in the direction in which the fugitive prisoners were running away, and seeing the latter pursued by the jail employés, he at once called for police and military aid and ordered the police and soldiers to fire on the fugitives The result was that all, but one prisoner who escaped, were shot down dead, and three Government servants were killed and some 33 men wounded. The *Tuti* publishes a second communication from another correspondent who gives the same account, but finds fault with the Judge for ordering the fugitive prisoners to be fired upon without first making any inquiry. The editor wavers between two opinions; in one breath he condemns the action of the Judge as cruel and inhuman, while in another, he contends that as the fugitives showed fight, firing upon their pursuers, there was no alternative but to return the fire.

He, however, urges that the prisoners were very likely ill-treated in the jail and hence they tried to escape even at the risk of their lives. There is no other department where bribes are so forcibly taken as in the jail. The higher authorities should, therefore, now and then take the trouble of ascertaining the grievances of prisoners even though it should be possible by lodging a night with them in the jail. The jailor plays the absolute despot within the four walls of the jail and his underlings are so many devils. The editor hopes that a thorough inquiry will be made into the matter as to what led to the escape of the prisoners. The jail management must be very lax indeed that such long-term prisoners were able to effect their escape the very day they had entered the jail.

The *Arya Samajists* and the police in Haidrabad State.

8. The *Hindustáni* (Lucknow), of the 24th October, complains that the police are harassing the *Arya Samajists* a good deal at Haidarabad (Deccan). They do not allow the Society to hold their meetings, and have even gone the length of arresting one of their preachers, who will perhaps never gain his liberty again. The Hindu subjects of the State are very much irritated in consequence; and it is feared that if the matters do not mend before long, a serious disaffection will spread among them.

HINDUSTÁNÍ. 24th October 189.

Publication of an Urdu edition of the *India* at Lahore

9. The *Akhbár-i-Alam* (Meerut), of the 23rd October, referring to the publication of an Urdu edition of the London *India* at Lahore, observes that the anti-congressists ought also to buy the journal, so as to make themselves acquainted with its contents and pick up what is good and useful therein. The general public may not, however, be able to digest its high-flavoured liberal views, and may bring ruin on themselves.

AKHBÁR-I-ÁLAM. 23rd October 1894.

Tonk affairs.

10. The *Police News* (Meerut), of the 1st October, received on the 27th idem, in continuation of its previous articles about Tonk affairs, says: *Tenthly*, formerly all officials were appointed by the Nawab on the recommendation of the Prime Minister. But as this system did not work well, it was decided that the Nazims and other such high officers should be appointed with the approval of the Political Agent, and that the Naib Nazims and Peshkars were to be appointed by the Nawab himself. This arrangement was necessarily disagreeable to the Prime Minister, who one day told the Nawab that Colonel Thornton desired that no Peshkar or Naib Nazim should be appointed without his approval. The Nawab at once made a reference to the Political Agent who replied that he had never expressed any such desire to the Prime Minister. The mis-statement of the Prime Minister was very objectionable. *Eleventhly*, when Colonel Thornton, the Political Agent for Haraoti and Tonk, was officiating as Resident at Jaipur, Abdul Alim Khan, son to the Prime Minister of Tonk, paid him a visit at Jaipur. After the visit Abdul Alim Khan told the Nawab that Colonel Thornton was dissatisfied with the Tonk administration and intended to make a thorough revision. The Nawab wrote to the Colonel to find out how far the statement was true, but it turned out to be a lie. The question is how a man, who sought to intimidate His Highness in this manner, has been appointed to posts of trust and responsibility in the State.

POLICE NEWS. 1st October 1894.

II.—GENERAL ADMINISTRATION.

The cow-killing question.

11. The *Mehr-i-Nimroz* (Bijnor) of the 21st October, received on the 25th idem, in criticising the communication of Munshi Siraj-ud-din, pleader, Lucknow, published in the *Hindustani*, (Lucknow), of the 3rd idem, regarding the cow-killing question (*vide* paragraph 13, page 435 of Selections from Vernacular newspapers, No. 41 of 1824), remarks that in the Arabic sentence "*her* milk brings health, and flesh pain" the word *her* need not necessarily be taken as meant for the cow, and that even if it be so, taken the observation was not made by the prophet but by some physician, and hence it cannot be binding on the Musalmans. Again, the Musalmans do not take beef in order to wound the religious feelings of the Hindus; for if it were so, they might have taken to eat as well the flesh of monkeys and other animals held sacred by the Hindus. Moreover, the animals the flesh of which is lawful food for Muhammadans are also to be held dear by them according

MEHR-I-NIMROZ. 21st October 1894.

to their own religion, and hence they cannot kill any such animal out of sheer malice. As regards the question of the extinction of the bovine species on account of their slaughter for food, no calf-bearing or milch cow is killed for the purpose. Besides, Musalmans alone do not take beef in India, but also Europeans and some Hindus as *Chamars* (shoe-makers) and *Bhangis* (sweepers). If the Hindus, however, desire to stop the use of beef among the Musalmans, they should win over the respectable classes among the latter by their politeness and civil treatment and thereby induce them to give up the particular meat. But the poor Musalmans the number of whom is very large cannot give up beef, until mutton and other flesh are made cheaper for them.

RIAZ-UL-AKHBÁR. 24th October 1894.

Comments on the religious riot case, Biswan, Sitapur.

12. A correspondent of the *Riaz-ul-Akhbár*, (Gorakhpur), of the 24th October, referring to the religious riot at Biswan in Sitapur during the late Muharram, states that the Deputy Commissioner has sentenced Hidayat Khan to one year's rigorous imprisonment and Bhagwan Din to three months' rigorous imprisonment, discharging the other accused men. Thus the Musalman offender has been more severely dealt with than the Hindu one. Four years ago Mr. Penney, late Assistant Commissioner, compelled the Musalmans to adhere to the agreement executed by them; but why did not Pandit Ram Prasad, Deputy Collector, and the District Superintendent of Police insist on the Hindus adhering to their recent agreement this year? Are not the Hindus subject to the same law as the Musalmans? After the Musalmans who usually keep *tazias* had been arrested and sent to the head-quarters of the district for trial, the Deputy Collector ordered their relatives to keep the *tazias* on Friday evening and bury them all on the same day *i.e.* Sunday, against the terms of the agreement. The female relatives of the prisoners could not possibly carry out the orders. The pluck and courage exhibited by Khwaja Muhammad Tahir, the Tahsildár on the occasion at no small risk to his life, reflect great credit on him. The indulgence shown (to the Hindus) was unjustifiable.

SUBODH SINDHU. 24th October 1894.

Prohibition by the District Magistrate of Satara of any public demonstration being made by the Hindus of Wai at the discharge of the Hindu prisoners from the prison.

13. The *Subodh Sindhu* (Khandwa), of the 24th October, gives the substance of the proclamation issued by the District Magistrate of Satara forbidding the Hindus of Wai to make any public demonstration on the occasion of the discharge of the nine Hindu prisoners, who had been sentenced to three weeks' imprisonment in connection with the late riots, and observes that the proclamation must naturally have caused great disappointment to the Hindus. They had no time to appeal to the higher authorities against the arbitrary order of the Magistrate. Englishmen are sparing no pains to suppress the slave-trade, but the Hindus find their position to be no better than that of slaves, owing to the ill-treatment to which they are exposed at the hand of the officers. Like (the demon king) Kans who saw Shri Khrishna everywhere, the European officers have begun to look upon every thing as likely to cause a riot. Hence their own timidity appears to be responsible to a large extent for the frequent occurrence of disturbances.

HINDUSTÁNI. 16th October 1894.

Suggested Government interference with the religious fasting of the Hindu widows, condemned.

14. The *Hindustání* (Lucknow), of the 24th October, ridicules the suggestion of a doctor to appoint a Commission for inquiring how many Hindu widows, in Bengal, have, up to this time, died or suffered bodily injury from keeping the fortnightly religious fast called the *Ekadashi Brit*, and then to prohibit the practice by legislation. The doctor must be a Christian, and the Government will never listen to his proposal. The editor has mentioned the fact simply to show what lengths some of "our friends" would go to compel the Government to interfere with religious matters.

ALMORA AKHBÁR, 29th October 1894.

Unsatisfactory relations between the Hindus and Musalmans at Poona.

15. The *Almora Akhbár*, of the 29th October, regrets to notice that there is no improvement in the relations between the Hindus and Musalmans at Poona, as neither the leading residents nor the officers have made any efforts to effect a reconciliation. The restoration of friendship beween the Hindus and Musalmans throughout the country appears to be impois-

sible until cow-killing has been entirely stopped and the authorities show no favour to one community against the other.

16. The *Bhárat Jiwan* (Benares), of the 22nd October, quoting an extract from the letter of the Government of India rejecting the scheme proposed by the Madras Government for the control of the Hindu religious endowments, observes that the rejection speaks volumes in favour of the liberality and magnanimity of His Excellency the Viceroy. But nothing would be a greater mistake than to imagine that the question has been shelved for ever. The orthodox Hindus should be on their guard, otherwise they would have to pay dearly for their folly. With the rapid spread of English education and the dissemination of Western ideas among the people, the maintenance of old customs and institutions, especially those which seem pernicious, is no easy matter. The Hindu Chiefs, bankers, scholars and other influential gentlemen should arrange for the satisfactory management of religious endowments; and the Mahants and priests who are in charge of such endowments ought to mend their ways, making a proper use of the funds; otherwise ere long the funds are sure to be withdrawn from their charge and they will find themselves suddenly reduced to poverty. The storm has blown over for the present, and Lord Elgin has saved them from the wreck with which they were threatened. If they do not put their own house in order, their overthrow is only a question of time.

Approval of the orders of the Government of India in the matter of Hindu religious endowments.

BHÁRAT JIWAN, 22nd October 1894.

17. The *Hindustán* (Kalakankar), in its issues of the 24th and 25th October, refers to the sentiments expressed by Sir Charles Elliott at his interview with Mr. Raymard Blathwayt, and observes that His Honour is not only a bitter enemy of the educated Bengalis but is also opposed to all progress and advancement in the country. He is by no means justified in finding fault with the introduction of English education, the grant of local self Government and the reform of the Legislative Councils for which Lord Macaulay, Lord Ripon, Lord Salisbury and the Right Hon'ble Mr. Gladstone, statesmen far superior to him in ability and experience, are respectively responsible. If he is unable to conduct the administration to the satisfaction of the public, he had better retire or at least hold his tongue.

Comments on Sir Charles Elliott's ideas as expressed at an interview with Mr. Raynard Blathwayt.

HINDUSTÁN, 24th and 25th October 1894.

18. The *Anis-i-Hind* (Meerut), of the 27th October, referring to the sanction of Rs. 2,500 by the Meerut Municipal Board on the 18th idem to meet the expense of making the necessary surveys and preparing plans connected with the project of water-works, says that the subservient members can hardly be expected to oppose the proposal. If the inhabitants of the town are satisfied with their present water-supply, they should not depend on the members, but should submit a memorial to Government against the measure. (A correspondent of the same paper disapproves of the proposal on the ground that the present supply is sufficiently pure and abundant and that the measure will entail unnecessary expenditure. The scheme which will make the people depend for their water-supply on the working of a complicated machinery is due to a deep policy and is intended to benefit the artisans in England.)

Disapproval of the proposed water works at Meerut

ANIS-I-HIND, 27th October 1894.

19. The *Hindustán* (Kalakankar), of the 27th October, publishes a communication from a correspondent who ironically states that the Anglo-Indian Officers are found to favour the niggers against the white men. The Vernacular press is seditious and should at once be gagged. India being a very rich country should be required to pay a number of heavy taxes. The writer would specially recommend two taxes, *viz.*, (1) the "belly" tax which should be levied from such religious mendicants, bankers, traders, &c., who have pot-bellies, and (2) the Morsel tax from which no man should be exempt. The punka coolies have very diseased spleens, which cannot stand even a puff from the mouth, and therefore nothing could be more unjustifiable than to drag a European before a court of justice who happens to cause the death of a coolie by giving a gentle kick or two. The National Congress consists of disaffected and

Alleged partiality of European Officers to their countrymen, their hostility to the native press, the rupture of spleen cases, &c.

HINDUSTÁN, 27th October 1894.

disloyal persons, as can be easily ascertained by a reference to the Raja of Bhinga and Munshi Nawal Kishor.

OUDH AKHBÁR. 31st October 1894.

India and the cost of the opium Commission.

20. A correspondent of the *Oudh Akhbár* (Lucknow), of the 31st October, enters a strong protest against the proposal of the Secretary of State regarding the payment of half the cost of the opium commission from the Indian Treasury. The Indians knew very well that the commission would end in a fiasco and therefore were opposed to its appointment from the very beginning; India being already deeply involved in poverty. Heaven protect her if she is burdened with the expenses of such unnecessary commisssions.

BHÁRAT JIWAN. 22nd October 1894.

Rapture of spleen cases.

21. The *Bhárat Jiwan* (Benares), of the 22nd October, referring to the comments of the *Hindustán* on the Firozpur spleen rupture case, observes that the Government of India, had better openly declare that it is no offence for a European to kill a nigger and be done with it. Such a declaration would not be without a precedent. Under the old Hindu Kings no Bráhman, who laid violent hands on a Sudra, was liable to capital punishment. Being the conquerors and a more civilized race, the Europeans might justly claim the same privilege against the children of the soil.

NASIM-I-AGRA. 23rd October 1894.

The present practice of keeping under-trial prisoners in the district jail condemned.

22. The *Nasim-i-Agra*, of the 23rd October, states that formerly under-trial prisoners were kept in the lock-up of the Criminal Court itself, but that for some time past the practice has been to keep them in the district jail. In the first place, the trying Magistrate now cannot go on with a case he is busy engaged in, after 4 P.M., lest the gate of the district jail should be closed and the under-trial prisoner kept out. Secondly, such a prisoner, when sent to the jail for custody, is subjected to the same treatment as a *convicted* prisoner. He is made to part with his garments and shoes and given the same sort of diet as convicted prisoners. The writer remembers the case of certain under-trial prisoners at Cawnpore who were made to walk *bare-footed* from the district jail to the Court, under the midday sun of June. He made a representation on the subject to the Government at the time, and the result was that the just Government relaxed the jail rule for under-trial prisoners in the matter of shoes. Again, the new practice has effected no saving in respect of the police that kept guard over the lock-up near the Court. The same police guard is still maintained and attends under-trial prisoners. Besides, the accused are now to be taken to and from the Court during the trial days, and sometimes conveyance expense is to be incurred. The Government had, in consideration of the above facts, better revert to the old system.

MEHR-I-NIMROZ. 21st October 1894.

Alleged hard lot of low-paid ministerial officers and peons when on tour.

23. The *Mehr-i-Nimroz* (Bijnor), of the 21st October, says that miserable is the lot of such ministerial officers who get Rs. 15 or Rs. 20 a month and have to accompany their superiors on tour. They get only annas 4 a day as travelling allowance which does not suffice even for conveyance, and the result is that he has to expend away his whole salary while on tour, and can hardly save anything for his family and children at home. He and his dependents must therefore lead a very miserable life, or he must pollute his hand with bribe. Harder still is the lot of the peons who get only Rs. 5 a month and no travelling allowance whatever. The Government ought to take the case of the low-paid ministerial officers and peons into consideration.

RAFI-UL-AKHBÁR. 29th October 1894.

Suggestion regarding the suspension of the Lahore Darbar owing to distress among the people.

24. The *Rafi-ul-Akhbár* (Benares), of the 29th October, complains that the floods have caused heavy losses in many towns and villages, and that the crops have suffered from excessive rainfall. It is high time that funds should be raised for the relief of the sufferers. But the nobility in this country, who are burdened with heavy taxation and whose own expenses are large, cannot spare much money for charitable purposes, nor can any help be expected from England. Under these circumstances, it would be well if the Lahore Darbar, from which no great advantage could possibly accrue, were suspended and the

money intended to be expended on the Darbar devoted to the relief of the distressed people. An appeal might also be made to Rájás and Mahárájás to contribute for the purpose.

NAJM-UL-HIND. 24th October 1894.

Selection of incompetent men as assessors.

25. The *Najm-ul-Hind* (Saháranpur), of the 24th October, highly approves of the system under which the Sessions Judges are required to seek the help of assessors in trying men accused of serious criminal offences, but regrets that the good objects which the system has in view are defeated by the circumstance that the assessors are generally a very incompetent class of men who do not understand ordinary Vernacular legal terms and are to be found dozing during the trial. The Panjab Government has lately issued a circular urging the selection of educated men as assessors, and the Government of these provinces had better follow suit.

NAIYAR-I-AZAM. 26th October 1894.

Suggestion for the appointment of an Indian Poet Laureate.

26. The *Naiyar-i-Azam* (Moradabad), of the 26th October, expresses surprise and regret that Her Majesty who has assumed the title of Empress of India has not appointed an Indian Poet Laureate, and urges the creation of such an appointment, recommending the Poet Dágh of Delhi, tutor to the Nizam, for it.

HINDUSTANI 24th October 1894.

A District Superintendent of Police charged with having asked his subordinate to supply him with certain articles gratis.

27. The *Hindustani* (Lucknow), of the 24th October, states that one Shaik Wali Haidar, who belongs to a respectable family, entered the police force as a Head Constable and gradually rose to a Sub-Inspectorship (in Lucknow ?). He could not, however, pull on with the District Superintendent of Police. The Superintendent, as Wali Haidar says, has a private servant who sends orders to the subordinate police officers for supply of articles, but does not pay their prices. This servant sent such orders to Wali Haidar as well and when the latter asks for the price, the former spoke against him to the Superintendent. A report was thereupon penned against Wali Haidar, in which a reduction in his pay was proposed. Wali Haidar says that he conciliated the servant and the report was not sent in and that it was made over to him in original. But the servant and Wali Haidar did not remain on good terms long, and a report was at last made against the latter, recommending his transfer from the district, without his being called upon to give any explanation. He appealed to the Commissioner and his transfer was not upheld. The Superintendent then removed him from the charge of the thána, and made him the accountant in his office. He did not know the account work, and feeling afraid lest he should be dismissed on ground of incompetency, or incriminated in respect of some money transaction, he readily tendered his resignation and was relieved of his charge. He then sent a petition to the Government requesting to be restored to his original post of Sub-Inspector, and enclosing therewith the first original report drawn up against him, along with those papers in which charcoal, firewood, a mare, a gun, &c. were asked for gratis. The Government replied that as Wali Haidar had himself tendered his resignation it could not give him back the post. The editor has nothing to do with the case of Wali Haidar, but he wants to draw attention to the charges which the latter has made against the District Superintendent. If the charges are false, Wali Haidar must be called to account. But if they are true, and genuine papers have been supplied to Government, it ought to make a thorough inquiry into the matter. Even if any, the least, portion of the charges is well founded the Government cannot well let go the matter. It is a most serious charge indeed that superior police officers should ask their subordinates to supply them with articles gratis; and when such a charge is laid before the Government in a printed paper, it cannot ignore it. It is therefore very necessary that an inquiry should be made by the Government.

NASIM-I-AGRA. 23rd October 1894.

Rumoured collection of money from certain villages in Agra by the police for the cost of punitive police alleged to be quartered in them.

28. The *Nasim-i-Agra*, of the 23rd October, says that it is rumoured that the zamíndárs of the village Paintkhera, District Agra, sent a petition, dated 10th ultimo, to the District Magistrate complaining that the thanadar of Khandauli, accompanied by two constables, went to their village, and having ascertained the number of popula-

tion from the patwári, collected all the Lambardárs, and telling them that punitive police force had been quartered in the village, asked them to get realized 5 annas a head from the inhabitants to meet the cost of the said police. The police accordingly raised Rs. 65 by one instalment and Rs. 60 by another; exacting from Rs. 2 to Rs. 4 from each of the Lambardárs and Pattidárs in addition. The petition was made over to the Tahsíldár for inquiry, but nothing has yet come out of it. Similar collections are said to have been made in villages Bari, Ujari, Malupura, &c.

NUR-UL-ANWAR. 27th October 1894.

Dispute between the Shias and Sunnis at Amroha, Moradabad district, about the repetition of the words *bila fasl* in *Azan*.

29. An Amroha correspondent of the *Nur-ul-Anwar* (Cawnpore), of the 27th October, complains that the relations between the Shias and Sunnis at Amroha have not been friendly for some years past. Last year Hakim Amjad Ali published a book offensive to the Sunnis; the whole edition being destroyed by order of the District Magistrate and the Hakim removed from the appointment of Honorary Magistrate in consequence. On the occasion of the last Muharram the Shias endeavoured to introduce some innovations which were forbidden at the instance of the Sunnis. Again since the 7th day of the Muharram the words *bila fasl* have been introduced into the *Azan* (call to prayer) at two Shia mosques to the great annoyance of the rival sect. The Tahsíldár who made an investigation came to the conclusion that the insertion of the words was opposed to old custom. However, the Officiating District Magistrate has permitted the repetition of the terms at the two mosques, but at no others, telling the Sunnis to seek redress in the Civil Courts if they like. The Magistrate's order is against all evidence and will have a bad effect on the Musalman community, if not cancelled.

HINDUSTÁNÍ. 24th October 1894.

A complaint of the clerks of the opium Agency, Gházipur, regarding their being required to work on Sundays.

30. The *Hindustání* (Lucknow), of the 24th October, says that the clerks employed in the Opium Agency at Gházipur are quite justified in complaining against their being made to work even on Sundays. A circular, at the instance of the Christian Missionaries, was issued that no Government offices should be opened on Sundays.

AGRA AKHBÁR. 28th October 1894.

Mr. Hoare, Joint Magistrate at Agra, praised for his ability.

31. The *Agra Akhbár*, of the 28th October, speaks in very high terms of Mr. Hoare's capacity to dispense justice, referring to his proceedings in three criminal cases, as typical of his keen intellect and sound judgment.

NAIYAR-I-AZAM. 24th October 1894.

Saiyid Shaukat Husain, Sub-Inspector, praised for his ability.

32. The *Naiyar-i-Azam* (Moradabad), of the 26th September, speaks highly of Saiyid Shaukat Husain, Sub-Inspector attached to the Bareilly city police-station, as a detective officer, and refers to two murder cases in which he succeeded in finding out the offenders and bringing them to justice. Jhau Singh, chaukidár at the Central Jail, who had secretly killed his own wife, and Nanne who had killed a prostitute, were both sentenced to death by the Sessions Judge. The Sub-Inspector has also exhibited great skill in discovering the offenders in a poisoning case who have been committed to the Sessions for trial.

HINDUSTÁNÍ. 24th October 1894.

Mr Benett as settlement Commissioner of Oudh.

33. The *Hindustání* (Lucknow), of the 24th October, referring to the appointment of Mr. Benett as the Settlement Commissioner of Oudh, observes that the taluqdárs and zamíndárs of Oudh are fortunate indeed that such a just officer has been appointed to the post. They can confidently count upon his sympathy in the (revision of the) assessment of revenue.

Dismissal of the Head Maulvi of the Muhammadan School by the Local Agents at Agra.

34. The *Akhbár-i-Islám* (Agra), of the 30th October, publishes a communication from a local correspondent who condemns the exclusion of Afghan students from the Muhammadan school maintained from the income of the Muhammadan religious endowments and the dismissal of Dost Muhammad Khan, the Head Maulvi at the school, by the Local Agents at Agra as unjustifiable. The writer thinks that the Afghan students are no bad characters

as they have been represented to be by the local agents, and complains there is mutual discord among the local agents, and that they appear to consider the endowments as their own property; no statements of income and expenditure being published by them. The writer speaks highly of the piety and popularity of the Head Maulvi dismissed, and warns the agents not to appoint another man in his place without ascertaining the wishes of the Muhammadan community at a general meeting at the Jama Masjid. The District Magistrate should give his attention to the matter.

35. *The Agra Akhbár*, of the 28th October, states that Maulvi Dost Muhammad Khan who has been discharged by the Local Agents is supported by some butchers and some other Musalmans, who are either quite illiterate or irreligious, and is holding meetings against them. He has found a very sympathetic friend in a pleader who is very anxious to be appointed a Local Agent. The Maulvi insisted on an increase of Rs. 15 in his pay every year, though he did not perform his duties satisfactorily. The Jama Masjid is in need of thorough repairs which the Local Agents have rightly taken in hand.

AGRA AKHBÁR, 28th October 1894.

The same.

36. The *Prayag Samachar* (Allahabad), of the 25th October, says that the changes introduced by the new Superintendent of the Government Press at Allahabad, with a view to improve the management of the Press have only tended to make matters worse. The expenditure has increased, but still there is delay in work. It would appear that the Press employés are dissatisfied with their treatment by the Superintendent and that undue partiality is shown to the Christian officials. It is rumoured that the Store-keeper, who was a Christian and from whom no security was taken, though a security was necessary according to rule, has embezzled Rs. 500 or 600 and made himself scarce.

PRAYAG SAMACHAR, 25th October 1894.

Alleged mismanagement of the Government Press at Allahabad.

37. The *Rafi-ul-Akhbár* (Benares), of the 29th October, publishes a communication from a correspondent at Azamgarh who refers to the disastrous Tóns floods in Azamgarh and praises the District Magistrate, the Joint Magistrate and Mr. Martin for their indefatigable efforts to protect the town and save the lives of the people. Dams of earth were put up to keep the water from inundating the town, but in vain. Mr. Lovett, the District Magistrate, himself went over to neighbouring villages in a boat and rescued men who were in danger of being drowned. Mr. Martin liberally placed four vessels at the disposal of the authorities for the purpose on one occasion Mr. Lovett jumped into water and saved a man who was on the point of being drowned. Hundreds of persons have been rendered houseless. On the 9th October he held a public meeting to collect subscriptions for the relief of the poor, contributing Rs. 500 from his own pocket. He has lately ordered the pargana officers to visit their respective tahsils with a view to arrange for the grant of advances to needy cultivators for the purchase of seed grains, cattle, &c. But the writer is afraid that the measure will not prove an unmixed good, inasmuch as the peasantry will have to provide supplies for the camps of the officers. Their miseries, however, do not end here. It is believed that a body of troops will again march through the district in November, and therefore in order to collect supplies for them the tahsil officials will deprive the villagers of the small quantities of grain and fodder which the latter saved from the floods with great difficulty. If the miseries of the people continued to multiply in this way, they would soon be reduced to abject poverty.

RAFI-UL-AKHBÁR, 29th October 1894.

Disastrous floods in Azamgarh.

38. The *Oudh Akhbar* (Lucknow), of the 30th October, states that a meeting to establish a Relief Fund Committee for the sufferers from the recent Goomti floods at Jaunpur, was held in the Town Hall there on the 23rd idem, Mr. Evans, the Commissioner Benares Division, taking the chair, and that Rs. 1,300 was subscribed to on the spot. The condition of the poor sufferers is extremely miserable and most pitiable indeed. Hundreds of houses have tumbled down, and thousands of men been rendered homeless. Not less than Rs. 20,000 is necessary to help only the most needy and helpless. On the occasion of the last

OUDH AKHBÁR, 30th October 1894.

The Relief Fund Committee at Jaunpur.

flood at Jaunpur in 1871, the native Chiefs contributed handsomely for the relief of the sufferers, their Highnesses, the Mahárajás of Benares and Vizianagram contributing Rs. 2,000 each, and the Nawab of Tonk Rs. 1,000, to the relief fund. The editor hopes that the public and the Native Chiefs will come forward this time also, with their quota, to relieve the poor sufferers in Jaunpur. (The *Najm-ul-Hind*, Jaunpur, of the 29th October, publishes the proceedings of the meeting held on the 23rd idem, giving a list of the subscriptions promised on the occasion.)

HINDUSTÁNÍ. 24th October 1894.

Assaults on pleaders, in the North-Western Provinces.

39. The *Hindustání* (Lucknow), of the 24th October, observes that the number of assaults made on pleaders by bad characters is increasing in the North-Western Provinces. The Meerut case of assault on a pleader is not over yet, when a fresh news comes from Benares that a bad character struck one Babu Gaur Hari, a pleader there, with a *lathi*. The offender has been arrested, but at whose instigation he made the assault has not transpired yet.

AZÁD. 26th October 1894.

Suggested appointment of respectable zamíndárs as Honorary Sub-Inspectors to check thefts in their villages.

40. A correspondent of Bara Banki, writing to the *Azad* (Lucknow), of the 26th October, observes that though there was no regular Government, and all sorts of anarchy and disorder prevailed under the Muhammadan rule in Oudh, yet thefts were quite few and far between. Even when a theft happened to be committed in any village, it was readily traced out, and the offender arrested and the property stolen recovered. But all this was due to the interference of zamíndárs who were allowed a free hand in putting down criminal classes and other bad characters. A zamíndár knew the bad characters of his village, so that when a theft occurred, he would call upon them to produce the culprit with the stolen property on pain of being expelled from the village and his threat had the desired effect. A zamíndár thus exercised a very great influence in his village and was especially feared by bad characters. All this is changed under the British Government. A zamíndár now knows a person to be an ill-behaved and bad man, but cannot of himself do anything to him except reporting him as a bad character, for which he must produce proof, which is not an easy thing in these days to do. The zamíndárs might again be invested with certain powers over criminal classes and other bad characters. They need not be invested with the summary powers they enjoyed under the old rule, but they might be appointed Honorary Sub-Inspectors in their villages; none being appointed as such who was not a respectable man and malguzar of, say, at least Rs. 600 or Rs. 1,000 a year.

III.—LEGISLATION.

AZÁD. 26th October 1894.

Comments on the provisions of the Bill to amend Act V of 1861.

41. The *Azad* (Lucknow), of the 26th October, in commenting upon the provisions of the Bill introduced by Sir Anthony MacDonnell, into the Imperial Legislative Council (to amend Act V of 1861), observes that no doubt justice requires that those who did not take any part in a disturbance should not be made to pay for the cost of the Punitive Police, along with those who committed the disturbance. But the question is why the people should be called upon to meet this cost at all. Taxes are raised for all sorts of administrative arrangements, and those who commit riots, &c., are punished by law courts. Where is then the justification for exacting the cost of Punitive Police from the people? Besides, the quartering of an extra police, as a penalty for rioting, fails in its desired effect. So long as there exists fear in the minds of the people, hundreds of them are stricken with fear at the sight of a single chaukidár. But when once a group or community is excited over something, they care not a jot even for a regular military force, much less for a body of police. As regards the provision for issuing licenses for processions in which some disturbance be apprehended, the writer approves of it but thinks that it would be rather difficult to determine, at the time an application is made for a procession, whether there is any likelihood of the breach of peace arising therefrom or not.

IV.—Education.

ZAMÁNAH. 25th October 1894.

The effect of English mental education on the people and Chiefs of India.

42. The *Zamánah* (Cawnpore), of the 25th October, observes that mental education is certainly a good thing in itself, but that it should not be given exclusively, and indiscriminately to each and every body. If all the inhabitants of India became M. A's., B. A's, &c. who would cultivate the fields and manufacture articles for you? Education is, no doubt, *popular* in Europe, but only to such an extent as is necessary for ordinary purposes of life. There are all sorts of technical schools in Europe, where the sons of the industrial classes are taught arts and industries—after they have received the necessary preliminary mental education—which enables them to shine in their profession, and cutting a figure therein, increase the wealth of their country. In India purely mental or theoretical education has hitherto been generally given, and the result is that a large number of professional men are disappearing every year; their children receiving English education and leaving their hereditary professions. The native Chiefs are becoming thoroughly Anglicized. They receive English education, learn English sports, manners, &c., give large sums to societies as subscriptions, spend the public money in European travels, marry an English lady, give up their religious and social observances, look upon their subjects as a flock of wild sheep, &c. &c. The Government ought to see where both the British and the native Indias are drifting to, and take steps to mend matters.

BHARAT JIWAN. 15th and 29th October 1894.

First Anniversary of the Nagri Pracharni Sabha at Benares.

43. The *Bharat Jiwan* (Benares) in its issues of the 15th and 29th October, publishes an account of the first anniversary meeting of the Nagri Pracharni Sabha, *i. e.*, the Society for the encouragement of the Hindi language, held at the Carmichael Library, Benares, on the 30th September. Pandit Lakshmi Shankar Misra, Rai Bahadur, Assistant Inspector of schools, in the Benares Division presided on the occasion. In his speech he spoke highly of Nagri character, referred to the necessity of enriching the Hindi literature by the publication of translations of English Scientific Works, and offered to assist the Sabha with whose objects he had full sympathy. With reference to the three prizes offered by the Sabha to the students in schools in the Benares and Gorakhpur Districts for good specimens of Hindi writing, he described the arrangements he intended to make for the award of the prizes with the approval of the Sabha.

V.—Local and Miscellaneous.

AZAD. 26th October 1894.

Local affairs, Lucknow.

44. The *Azad* (Lucknow), of the 26th October, states that the people have grown sick of the repeated return, as it were, of the rainy weather at Lucknow. Thick clouds are every now and then seen floating along the sky, and it some times rains day and night even at this time of the year. The few houses of the poor that escaped destruction before, are fast collapsing now. A house fell at mohalla Daulatganj and four or five men were buried under it. The present rains are doing great injuries to crops and it will tell seriously on the people during the winter. The number of *ekkas* are increasing in the town, and their drivers drive most recklessly. Several accidents have already occurred from their rash driving. It has become quite dangerous to walk on the roads of Aminabad, Golaganj, Gol Darwaza and Rakabganj on account of the *ekkas*. The Police ought to keep an eye on the *ekka*-drivers, and the authorities punish them for reckless driving.

OUDH PUNCH. 25th October 1894.

Alleged frequency of thefts at Lucknow.

45. The *Oudh Punch* (Lucknow), of the 25th October, complains that thefts have again become very frequent in the town of Lucknow. All those scoundrels who had made themselves scarce, owing to the strict watch Mr. Mulock, the Deputy Commissioner, kept over them, have returned during his absence and taken to their nefarious practices again. The present (Officiating) Deputy Commissioner is a new man and will take time before he becomes acquainted with his new surroundings and the people he has to deal with. But by the time he acquires

this knowledge the people will have suffered considerable losses at the hands of the bad characters.

MEHR-I-NIMROZ. 21st October 1894.

Local news, Aligarh.

46. An Aligarh Muhammadan correspondent of *Mehr-i-Nimroz* (Bijnor), of the 21st October, is glad to state that the District officers of Aligarh have restored perfect good-will and amity between the Hindus and Musalmans there. Both Ramlila and Muharram had been stopped there for some time, but both these festivals were celebrated this year with geat *eclat*, and both the communities heartily took part in each other's festivals. But a quarrel has now unfortunately arisen between two sects, called *muqalladins*(followers of any of the four *Imáms* or spiritual leaders) and *Ghair-muqalldins* (non-followers or independents) of the Musalmans themselves there. A number of the latter filed a suit for the possession of certain mosques against some of the former class, and the Collector (*sic*) has wisely and justly given some of the mosques to one party and some to the other.

NASIM-I-AGRA. 23rd October 1894.

Local news Jhánsi.

47. The *Nasim-i-Agra*, of the 23rd October, publishes a communication from Jhánsi, in which the writer states that there is much fever at Jhànsi and that a considerable number of cases have proved fatal. There is small-pox too among the cattle. The police make great demur in recording a report of theft, and when they do record it at all they under-state the value of property lost. A theft was committed in the house of the *gumashtá* or agent of a respectable zamíndár, and neither the chaukidár nor the head constable of the circle would report the theft. The *gumashtá* himself went to the Kotwáli to report, but nobody would listen to him, and he had to come back disappointed. Every body has to complain of the over-assessments of the income-tax this year. But over-assessing the income-tax is held as "loyalty" to Government, and hence the local authorities do it. While the main roads are kept clean and neat, lanes and by-lanes are utterly neglected, heaps of rubbish lying in every place there. Perhaps the Municipal Secretary has never passed through the lanes and by-lanes, and is ignorant of their condition. These places are also not lighted, and as the watchmen too are not provided with lanterns, thefts are committed every day.

ZAMÁNAH. 18th Octobr 1894.

Want of good conservancy arrangements at Cawnpore.

48. The *Zamanah* (Cawnpore), of the 18th October, says that the Municipal Board has proved itself quite incompetent to make satisfactory arrangements for conservancy at Cawnpore. The "hillocks" of rubbish are seen rising every day, while the Board is still negotiating a conservancy contract. If the present dirty state of the town continues, cholera is sure to make Cawnpore "its head-quarters."

HINDUSTANI. 24th October 1894.

The Crosthwaite Hospital at Naini Tal.

49. The *Hindustani* (Lucknow), of the 24th October, states that the Crosthwaite Hospital is going to be constructed at Naini Tal for the benefit of the poor. The Ramsay Hospital is already in existence there, for which subscriptions had been taken from the natives; but it is said it is situated on so high a site, that the poor cannot go up there for treatment. The new hospital will cost about one lakh of rupees. Some native gentlemen have taken the initiative in the project, and the editor hopes that the poor will certainly derive benefit from *this* hospital.

ALLAHABAD:
The 5th November 1894.

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